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THEOSEBIA A VISION.



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THE O S E B I A.

HAppening lately to fall into a mix'd Company of different religious Persuasions, from discoursing of Trifles, I don't know how, the Conversation insensibly turn'd into a controversial Argument of Religion, as most commonly happens in such a Case. The greatest Number were blindly bigoted to the Principles they had adopted, more by Chance than any rational Choice, scarcely allowing a Possibility of Salvation to any other Community or Sect of Men, but to such as agreed with them in the most minute, immaterial Points. Others argued with a greater Freedom of Thought, and seem'd to have prepared their Minds for the Reception of any Truth that should be fairly proposed and demonstrated to their Reason; confessing it very possible, that they might be in the Wrong, as they freely acknowledged they had not made choice of the Religion they at present profess, upon any mature and serious Inquiry,

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but had depended intirely upon the Authority of their Parents and earliest Instructors. And one particularly insisted, that to this early Prejudice of Education (with some very few Exceptions) is owing, that the wisest and most learned Men are of such and such, not only religious, but almost all other Principles : And in their pretended Searches after Truth, they grossly deceive themselves and the World ; their Inquiry, which should be candid and honestly impartial, being, for the most Part, nothing more than a laborious Collection of Arguments and Authorities, to confirm and more deeply root in their Nature those very Prejudices which, on such an important Occasion, it should be the Business of a wise Man to labour to eradicate. And this was said in general of all Mankind, and confirm'd by the Observation, how few there are that ever change the Opinion they were once taught to receive. It was further urged, that so apt is human Nature to receive any Stamp from Education, that the most monstrous Absurdities, the most apparent Contradictions that the distempered Fancy of the most inconsistent Lunatic could invent, if timely inculcated, may be imposed upon us as Articles of Faith ; and there shall not be wanting some to die Martyrs for their Truth. Instances of this might be given in many Religions that from time to time have appeared in



in the World. But a more familiar Example of the almost impossibility of shaking off those early Prejudices, that like Burrs stick to and intangle our Understandings, may be seen in the deep Hold that the Notion of Ghosts and Goblins in the Dark has taken of some Mens Fancies. Let but this Doctrine be well established in the Nursery in any Man's Mind, and with all the Helps of Religion, Philosophy and Reason; nay, though he should be thoroughly convinced that there are no such Beings that appear to us, yet such a Man will never relish a Church-yard at Night, or lying alone, or walking in the Dark, for ever after. These are such melancholy Truths as cast a Reflection upon the Frailty of human Nature; which few will deny when generally asserted, though no Man cares to own them of himself, shifting his Proportion of the common Burthen upon the Shoulders of the rest of Mankind. If Men could once bring themselves to think thus, we should find Searches after Truth attended with more Success; our Minds would be enlarged; we should contract a more generous and manly way of thinking; we should learn greater Impartiality in our Judgments; and Error, in a great Measure, would be banished from among us.

Filled with these gloomy Thoughts at Home, and ruminating upon what I had
heard

heard of the great Importance of an impartial Choice of the best Method of performing the Creator's Will in this Life, and lamenting the unhappy Folly and Ignorance of Mankind, I fell into a melancholy Slumber, in which the busy Fancy presented to my View the following Dream.

Methought I was seated upon a high Hill, which commanded a most extensive Prospect of a beautiful plain Country beneath me, finely variegated with the most pompous and magnificent Buildings. The Scene was awfully grand, and awhile my Imagination stood rapt in Wonder, when lo!—the Genius of the Place appeared: Her Countenance was amazingly bright and beautiful, most affable and delightful to behold; her Mein modest, yet sublimely graceful; and o'er her Limbs flowed loosely down a bright transparent Robe, in elegant Simplicity:—Her Name was *Alethia* (a). I arose to reverence the Goddess, when she, with a Voice harmonious as when Angels sing, interrupted, If thou wilt follow me, Stranger, I will shew thee the several Wonders of that pompous Scene thou beholdest. I bowed in token of Assent and Gratitude, and she preceding, I followed with an awful fear. This, said my heavenly Guide, is called the Country of *Theosebia*, (b) and here I have

(a) Truth.

(b) i. e. the Country of Religion.

dwelt

dwelt from the Beginning, though I have often shifted my Habitation from one Part thereof to another : And these several superb Edifices (*a*), whose gilded Spires invade the Skies, have been erected by the Inhabitants for my Entertainment. I have deigned to visit the most of them, but my Stay with some has been very short. No Lovers, who adore one Mistress, can be more jealous of each other than the Inhabitants of this Country are upon my Account, each claiming a sole Right to my Company and Conversation ; which has produced such deadly Hatred among them, that they often proceed to Murder and Massacre (*b*), though I have constantly declared to them, that to please me, they must love one another. Not that this proceeds from a sincere Passion for me, but as they are mostly Men of Gallantry, that they may have the Honour of conquering their Rivals (*c*), and enjoy the sweet Pleasure of boasting over a Bottle of standing fairmost in my Affections. Follow me and I will shew you their several Palaces and Seats, from whence you may guess tolerably well at the Temper and Inclination of the several Inhabitants.

You will imagine, perhaps, as you go along, that you never saw a more hospitable

(*a*) The several Churches that have been and are in the World.

(*b*) Religious Wars, Crusades, &c.

(*c*) Owing more to Pride than Godliness.

Country;

Country; the Inhabitants standing at their Doors crying out aloud to invite all Passengers into their Houses, and partake of their Victuals; warning you at the same time, at your Peril, not to venture into their Neighbour's House, or, indeed, into any other House in the Country, for that you will be poisoned or knocked in the (a) Head. Now if you imagine that this proceeds from Generosity or Love for you, you will be grossly mistaken (b); for in some Places they make you pay dearly for every thing they give you; and in most 'tis to Envy or Policy, or both, you generally owe their Kindness, lest you should honour their Neighbour's House with your Company, and thereby swell the Number of their Enemy's Train. And I must caution you to take heed how you accept their Invitations till I give you Leave; for this is a kind of Fairy (c) Land, and if you once taste of their (d) Victuals, you can never part them more. Another thing, says my divine Instructor, you must know, that being a Goddess, I am always the same; therefore you must not be surprized if I am not, like Mortals of

(a) Allowing no Salvation in any other Religion but our own.

(b) The Desire of making Profelytes generally proceeding rather from Interest and Pride, than Charity.

(c) Vide the Masque of *Comus*.

(d) The Difficulty of once parting any Sect with whom we have once communicated.

my

my Sex, fond of Novelty and Change : Old Fashions please me best ; and of old Friends I am fonder than of the new, while they continue to follow my Directions.

By this time we had got a good way into the Country, and had now just arrived at a venerable solemn Ruin of a most ancient and august Palace, (a) situated in the East Side of the Country. The Traces of Magnificence were discernable even in the Rubbish : The Fragments of Beams, that lay half buried under Heaps of fine wrought Stone, were of Cedar, and in many Places we could discover Ornaments of massy Gold here and there, though for the most part the rest had been plundered. Here several hoary (b) Sages dwelt, who, through a superstitious Veneration for Antiquity, could not be prevailed upon to remove to more convenient Quarters, though often importuned thereto by the Goddess, and the Invitations of the Inhabitants of the Western (c) Parts of the Country, who were a younger Branch of their Family, and would be proud of their Company. Their principal Gratification here was in perusing several ancient (d) Records they had preserved, which describe the former Grandeur of their Palace, and the Wealth and Power of their House, But what surprized me most, was a serious Invitation from an old Gentleman to come and live with them ; and upon my object-

(a) The Jewish Church. (b) The modern Jews.

(c) The Christians, (d) The Old Testament.

ing the ruinous Condition of their Habitation, his beginning a long Argument to prove it still standing, and in good Repair; at which the Goddess, smiling, turned away, and I followed. This, said she, was once my Favourite, nay, my only Mansion; but I have long deserted them for their Obstinacy, and their House has fallen to Ruin, as you see. I have indulged them, however, in preserving their Records, which I penned intirely myself, and which they still highly value, though by Virtue of several Clauses in them, the Western Inhabitants have recovered the *remainder* of a very large Estate in Fee-simple; which these were to hold during the Life of a third Person, whom they were so foolish to put to Death themselves, for some pretended Treasons (a).

Not far from this I saw a monstrous motley Pile of (b) Building, erected on so strange a Plan, as greatly raised my Curiosity to see it; which the Goddess perceiving, that, said she, is a House I seldom enter: It is in the modern Taste, and was built by one of my greatest (c) Enemies. You see the Materials are of different Kinds, for he built it with the Plunder of the Fragments of the last House we were at, together with that of several ancient Friends of

(a) The *Jewish* Dispensation was to remain in force till the Death of Christ, whom they themselves put to death.

(b) The *Mahomedan* Church, which is a strange Mixture of Judaism and Christianity, &c.

(c) *Mahomed*, called the grand Imposter.

(a) mine who dwelt in this Neighbourhood whose Houses he pulled down for that Purpose. You see Columns of one Order, Capitals of another, Cornices of a third, and nothing of a Piece throughout the whole; but 'tis monstrous large, and contains a great Number of People, with whom I have very little Acquaintance.

Proceeding to travel Westward, my Guide brought me a little out of the way, to shew me a Piece of very curious Antiquity; 'twas the Ruin of a very large and beautiful (b) Structure, in the Form of a (c) Rotundo, which I believe had the greatest Number and Variety of (d) Ornaments, that ever was seen upon any Edifice, as appeared by the Remains and Fragments; but being built upon a bad Foundation, the whole Pile came cranch down at once. It has been utterly deserted these many hundred Years, the Inhabitants being wise enough, upon its fall, to provide themselves with better (e) Lodgings, though they endeavoured, indeed, to (f) prop it up as long as they could, but to no purpose. It is constantly

(a) The Christians of the East, whom *Mahomed* destroyed.

(b) Ancient Paganism of *Greece* and *Rome*.

(c) The Pantheon at *Rome*, which was a grand Repository for the Images of all the Gods.

(d) The almost infinite Number of their Ceremonies.

(e) The ancient Heathens were all converted mostly to Christianity, and there are not now any that continue in the Heathen Religion.

(f) Their Controversies with the Christians.

visited by all the Curious that travel this (a) way, there being an infinite Number of learned and antique Inscriptions to be found almost on every Stone; and from the Rubbish are now and then turned up, several ancient Pieces of Sculpture of exquisite Beauty. Round the Building may be still seen the Remains of several Niches, in which were once placed Numbers of elegant Statues, many of which have since been translated to adorn the Palaces and Gardens of the Great, as I afterwards observed. Here, says the Goddess, is an illustrious Example of the Instability of human Grandeur: This was long the Seat of a great (b) Empire, which extended almost over the whole Earth, though now 'tis fallen. Hither (c) I have, in former Times, retired from the Folly of Mankind, and have lain hid in certain private Apartments of this Palace, secluded from the vulgar View, deigning to make myself known but to very few intimate Friends of mine, who dwelt in the same House. An Antiquary might find sufficient Employment here for

(a) The Heathen Mythology is so necessary towards the understanding their Poets, Historians and Orators, that at present 'tis studied by every curious and learned Man.

(b) Heathenism was almost as universal as the *Roman* Empire.

(c) Alluding to the several great Truths couched under the Mythology of the Heathens, which few, but some very learned Philosophers, as *Socrates*, *Plato*, &c. could discern.

his

his whole Life; but having a long way to travel, we had better set forward.

Parting hence we pursued our way more Westward into the Country (*a*), where the Prospect opened with greater Beauty and Variety. My Attention was immediately attracted by a most superb and awful Structure of the Gothic (*b*) Order, which first presented itself to our View, as being indeed the principal Figure in the Landscape. 'Twas of a stupendous Size, built in the Form of a Cross, pointing to the four Quarters of the World. The Richness and solemn Magnificence thereof are inexpressible; the Sculpture and Ornaments being crouded so thick upon each other, that it seemed built alone for Shew: But the Carvings, as is the Gothic Taste, were little, and attracted the Eye to some particular Spot, but added no graceful Harmony to the (*c*) whole. We could likewise here perceive several Ornaments and Pieces of Sculpture, injudiciously patched up against the Walls in several Places, which, the Goddess informed me, were pilfered in a dark Night, from the last ancient Ruin we (*d*) were at; and though the Theft was apparent, they never could be brought to own it. Many of the Orna-

(*a*) The West of *Europe* the principal Seat of Christianity.

(*b*) The Church of *Rome*.

(*c*) The great Number of Childish Ceremonies.

(*d*) Several of which were borrowed from their Pagan Ancestors. Vide *Middleton's* Letter.

ments were also somewhat defaced by a Rust contracted by Age, which was far from being a Prejudice thereto, as it raised in the Spectator's Mind an awful Veneration for (a) the Antiquity of that pompous Edifice. Here we were more (b) earnestly invited in than at any other Place we had been at before, and promised better Entertainment than the whole World besides could afford; the Owner of this House stiling himself Emperor of the Universe: And of such an hospitable Temper is he, that he hath several Servants in pay for no other Business than to run up and down (c), and pick up strange Guests for his Table. The (d) Doors of this great Edifice was vastly disproportioned to the Dimensions of the whole, being so extreamly low and narrow, that we could not get in without stooping and sideling. The Inside of this Structure suited in Taste exactly with the Outside: The Pillars seemed so small, as if scarce able to support the pondrous Roof: And a grave Domestic of the Family, upon my expressing my Wonder that they should stand so long, gave me a private Hint that they were supported by Magic (e). The Walls

(a) The Air of Antiquity this Church carries with it, is its principal Support among the Vulgar.

(b) They are remarkably more assiduous in making Profelytes than any other Sect.

(c) Missionaries.

(d) The Difficulty of complying with their unreasonable Terms of Communion.

(e) Their pretending that the Holy Ghost supports their

within were like the Outside, covered with Gothic Sculpture; Ornament heaped upon Ornament, without Order or Connection. The Windows, though seemingly large, having as much Stone and Lead branched into different Fancies in them, as Glass; and the Glass being painted in different Figures, gave, as *Milton* expresses it, *a dim religious Light*, which added to the awfulness of the Building a certain solemn Gloom (*a*) not to be expressed. The Servants (*b*) of both Sexes were so numerous, that they jostled against each other, and rather impeded and confused, than expedited the Business of the Family. The inward Contrivance was also no less curious than the Outward Architecture. There were long inextricable (*c*) Galleries, perplexing Mazes, intricate Turns, dark Passages, several winding back Stairs, private Vaults and solitary Cells, from which a clammy Dew ran trickling down the smooth Stone polished by Age. In these were lodged, in several Apartments, certain ancient Sages (*d*), with Spectacles upon their Noses, some dosing over Books, some snoring aloud, but others (*e*), of greater their Church, and their Application of this Text, *the Gates of Hell shall not prevail against it*.

(*a*) The little Instruction given to the Laity, and their dark superstitious Fears.

(*b*) The great Multitudes of their Religious, Friars, Nuns, &c.

(*c*) The subtil Policy of the Church of *Rome* and her Agents, Jesuits, &c. (*d*) Monks, &c.

(*e*) The School Divines, who with a great Appearance

Vivacity and Genius, were employed in picking Straws, and, with a fine Apparatus of mathematical Instruments, taking their exact Dimensions, and adjusting their several Proportions to each other; while others were, with equal Pains and indefatigable Industry, unravelling Spiders Webs. We were entertained also here with several curious Feats in Legerdemain (*a*), which no one that has not seen them can possibly believe.

Having taken an exact View of every thing worthy of Observation here, we were about to go away, when we perceived the several Domestic and Servants of the Family drawn up in order at the Door, (as is the laudable Custom in *England*) in expectation of Money (*b*), which when they had obtained, we had free Leave to depart.

As we travelled on my Guide informed me, that the Owner of that great Palace, from whence we had departed, calls himself the Emperor, not only of this Country, but of the Universe (*c*): But, says she, there are certain Princes, look there are their Palaces (*d*), (pointing a little to the North) who do not acknowledge his Sovereignty, but look upon their Dominions as independent
ance of Learning spent their Time in disputing about Trifles.

(*a*) Modern Miracles.

(*b*) The mercenary Temper of the Clergy, and their pecuniary Doctrines.

(*c*) Pope not contented with a Supremacy in the Church, assuming a Power in Temporals also.

(*d*) The reformed Churches.

States :

States. We shall call at their several Habitations in their Turns. But did you not observe the Servants, says the Goddess, at the Door waiting for a Fee? 'Tis to that his great Generosity is owing in asking Strangers to his House; for the best Part of his Revenue consists in going Snacks with his Servants in the Vails they receive from Visitors and Strangers.

We soon after arrived at the Territory of the independent Princes, who, though they have some separate Interests to manage among themselves, are generally ready to unite against their common Enemy, the Emperor of the Universe, for whom they bear an inveterate Hatred, on account of some Severities with which he had treated them, before they shook off the Yoke of his Bondage.

In our way, as we went on, we were often accosted by several Raggamuffins (a), who, notwithstanding the awful Presence of the Goddess, had the Impudence to intrude their impertinent Advice not to follow her, for she would lead me astray: 'Tis a Shame, said they, for a Man, come to the Years of Discretion, to travel in a strange Country with a Guide: They bid me learn to walk without Leading-strings; and if I should lose my way, 'tis much more eligible to pursue their Instruction and Exam-

(a) Atheists and Oppugners of revealed Religion, who for their Immoralities are generally cast off by Religion, before they cast Religion off, which they only do to get rid of its Restraints: But in their last Moments they tremble and recant, dying most commonly in horrible Despair.

ple, and wander about the Country in Rags, as they did, without Home or Habitation, than by going into any Family, to subject myself to the capricious and unreasonable Will of a Master. I was surprized how, with so much confident Assurance, they could support the celestial Dignity of the Goddess they traduced; till viewing them closer, I perceived they held their Eyes hard shut against the radiant Glory of her resurgent Divinity. These, said the Goddess, with a Smile of Contempt, are a Set of miserable Vagabonds, who, for Theft and little scandalous Pilfering, have been turned out of Doors, and now have no Shelter for their Heads; but such is their Pride, they would persuade you they live thus through Choice, and would tempt others to do the same, that they may have Companions in their Misery. They dare not appear in the Emperor's Dominions (a), for fear of being taken up by a Justice of Peace and sent to Bridewell (b); but here the Laws are not so rigorously put in Execution. I also perceived here and there several cynic Philosophers (c), who, like *Diogenes*, dwelt by themselves in Tubs, which they would turn about with every Wind: And they too were busy in pressing us to live with them; but we turned from them with derision.

(a) Popish Countries. (b) The Inquisition.

(c) Men of great Pride and whimsical Fancies, who set up new Schemes of Religion for themselves, in which they are followed by few or none, very frequent in England.

The

The first of the Palaces belonging to the independent Princes that we met, was a clean, beautiful Building, of the Composite (a) Order; though the Proportions were not, in all respects, exactly observed, there being some small Mixture of the Gothic therein: However, it was tolerably well contrived for the time in which it was built, and the Number of its Inhabitants. The Prince of this Palace, my Guide informed me, had the Honour of being the first that asserted his Independancy against the Emperor's Usurpations.

We next took a View, as we passed along, of several neat and well built Palaces of the Tuscan (b) and Doric Orders. They were built according to the nicest Rules of Art; the Proportions being exactly observed; The Columns were strong, yet lively; the Ornaments few, grave, and manly; and in the whole carried with them an Air of noble Simplicity. The Apartments within were few, convenient, well contrived, and lightsome; and all the Furniture suitably plain and elegant.

Near this stood a very plain Brick House (c), quite free from any Ornament, and furnished in the same plain manner, tolerably commodious. The Owner of it set not up for Nobility or Grandeur, but was a very plain-dealing, sober, honest Man, paid his Rent

(a) The Lutheran Church, which holds Consubstantiation, &c.

(b) The Churches of Calvin's Platform; which retain all the Fundamentals of Christianity, with very few Ceremonies.

(c) Quakerism.

at the Quarter-day, and was remarkably punctual throughout the Neighbourhood for keeping his Word. He was once, poor man, bit by a mad Dog, and hath ever since been troubled with a *Hydrophobia* (a), which makes many timorous People shun his Company. He kept no Servants, he and his Wife (b) and Daughters, who were good orderly Housewives, doing all the little Work of the Family themselves. One thing very particular in this House is, that there are no Windows in it, neither will the Master suffer a Candle within his Doors, he and all his Family having the remarkable Faculty of seeing, like Owls, much clearer in the Dark (c), with their Eyes close shut, than other Folk can in the broad Day-light, with their Eyes open.

In this Neighbourhood were several other small Habitations (d), built in several very whimsical Forms, but none I think so neat as the former, or worthy of particular Notice.

Advancing a little farther, we came within full View of the most beautiful and elegant Piece of Architecture (e) my Eyes ever beheld. 'Twas delightfully situated in a rich

(a) People bit by a mad Dog dread the Water. Alluding to their not Baptizing, upon which Account many People have an Aversion to them, as not thinking them Christians.

(b) Their having no Clergy, and the Women preaching.

(c) Their despising all human Means of acquiring Knowledge, but trusting to their inward Light.

(d) The several small Sects, as Methodists, Muggletonians, &c.

(e) The Church of England.

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and fertile Islands, where the Water that
 surrounded it, added to its Security and
 Beauty. 'Tis the Palace of the most pow-
 erful of the independent Princes, though the
 last that would free himself from the Empe-
 ror's Slavery. This Structure, built accord-
 ing to the exactest Rules, was of the Corin-
 thian Order (a), ornamented in the richest
 and most elegant manner; yet such Orna-
 ments as were a Strength and harmonious
 Beauty to the whole. It had grand Porti-
 coes, supported by Columns of the same
 Order, finely fluted, and adorned with Ca-
 pitals enriched by the most refined Sculpture.
 The several Statues and Basso Relievos,
 which were disposed here in the fittest Plac-
 es, in a sumptuous Profusion, all expressed
 the Design and Finishing of a Master's Hand:
 And the Workmen had so well discharged
 their Duty, that the Mortar, wherewith the
 Stones were cemented, was become so hard,
 as to equal the very Stones themselves; so
 that this noble Structure promises to last to
 all Posterity. The Gates were generously
 wide and magnificent, and the Windows
 admitted a clear and glorious Light. The
 Inside expressed an awful Grandeur, where
 every thing was disposed in the most august
 and princely manner. The Apartments were
 spacious, superb and lofty, and the Furni-
 (a) The Church of England maketh a more splendid
 outward Figure than any of the reformed Churches,
 and has retained more Ceremonies, yet such as are ra-
 tional and manly.

ture costly, rich and elegant. The Domestics were not too numerous, yet sufficient to discharge their Duty. They were neat, discreet and civil to Strangers, from whom, being provided with sufficient Wages by their Master, they never took Money, though some of them have been accused of an Inclination that way; yet, in general, they are honest, well behaved, and humble.

Having stood some time in silent Admiration of the august Magnificence of this sublime Structure, here, says the Goddess, is an Edifice built in the true Taste of the Ancients: The Plan is perfectly regular, and the Execution inimitable. If you delight, replies I with Reverence, in Antiquity, as I recollects you told me at our first setting out, methinks the Emperor's great Palace should please you best; for, without doubt, that is built in a more ancient Taste, and has stood longer than this, which has all the Marks of modern refinement and Elegance. That, says the Goddess, is a very common but very gross Mistake: For this and the Palaces of the other independent Princes, though built lately, are erected in the true ancient (a) Style, in their different Orders, which were brought to Perfection many Centuries ago, and generally used, till in the dark Ages of Ignorance, the Goths over-running the Land, destroyed most of the beautiful Structures of Antiquity, and in their room established their own false, frippery

(a) This is literally true.

Taste, without Proportion or Harmony. But the true Taste is by far the most ancient, though it is almost impossible to convince the Vulgar (a) of this Truth; nay, some learned Men hold an Opinion to the contrary: But there are several Monuments of the earliest Antiquity (b) still standing, which demonstrate it past all reasonable contradiction. Yet the Emperor, who sets up for a perfect Critic (c) in Architecture, is every Day importuning them to pull down their Palaces, and rebuild them upon the same Plan, and in the Taste of his, which he insists is the only true one, and that theirs is shocking to every good Judge: Which has produced a Paper War between them, wherein several ingenious and learned Arguments have been advanced on both Sides, which still remains undecided, each Party continuing in his own Opinion, as is generally the Case in most Controversies. But a strong Instance of the Frailty and Blindness of Mankind may be collected hence: That though every one of the independent Princes is ready to condemn the dogmatical, arbitrary *ipse dixit* of the Emperor, yet are they severally guilty of the same Fault themselves towards one another, each of them in

(a) How a Church erected the other Day can be more ancient than the Church of *Rome*, is a Paradox to the Vulgar.

(b) The Scriptures and Writings of the most primitive Fathers of the Church.

(c) An infallible Guide.

a seeming

a seeming friendly manner, which however sometimes proceeds to hot Words, advising his Neighbour to pull down his House, and follow the Model of his; positively insisting that none other can be right: And yet, if urged home, they cannot deny, that most of the independent Palaces are built according to the exactest mathematical Rules, though of several Orders, whose greatest Difference consists mostly in the little outward Mouldings and Ornaments (*a*), which are not at all essential to the Fabrick.

The Goddess having ended here, in an humble Posture I intreated her to direct me how to choose where I should make my principal Abode in this Country, and she was about to answer, — when suddenly I awoke, and the Vision vanished, leaving me in the utmost Uncertainty and Doubt how to conduct myself in so important an Affair.

It is very surprising, that these early Prejudices, of which I at first complained, sometimes influence even our sleeping Fancies, as, perhaps, some Readers may think they can discover in the Perusal of the foregoing Dream.

(*a*) The great Folly of the reformed Churches quarrelling among themselves, as they agree in Fundamentals, and differ only in Ceremonies no ways essential.

F I N I S.



